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CONSTRUCTIVE STUDIES IN THE PROPHETIC ELEMENT IN THE OLD TESTAMENT.

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IV. PROPHECY AND PROPHETISM DURING THE DAVIDIC PERIOD.

§ 41. **The Scope of This Period** is that of the *United Kingdom*, commencing with Samuel's birth and closing with the disruption of the United Kingdom after Solomon's death. It includes, therefore, (1) the period of Samuel and the beginning of the monarchy under Saul, (2) the establishment of Jerusalem as the capital city of Israel, (3) the organization of the kingdom, (4) the work of David, (5) the sudden development of Israel as a world-power, (6) the building of the temple, (7) the further adjustment of Israel's affairs to the outside nations, (8) the work of Solomon, (9) the disruption.

§ 42. **The Character of the Period** is distinctly prophetic, as is evidenced by the large influence of Samuel, Gad, and Nathan upon the conduct of public affairs. The earlier nomadic customs and characteristics had practically disappeared, and had given place to the usages and activities of agricultural and urban life. The long struggle against the Canaanites for the possession of the land had driven the isolated clans and tribes closer together, and rendered them more and more conscious of their inner unity. Their common dependence upon, and worship of, Jehovah as their war-god had strengthened this tendency toward a unified life. With a considerable addition to the national possessions derived from the Canaanites the people rose above their Canaanitish neighbors and moved forward in what proved to be a most rapid course of development. The prophets appeared as exponents of the spirit of nationalism, and contributed much to the organization and development of the nation. This period was thus the birth-period of both prophecy and *national* life —two forces which continued their development in the closest possible connection with each other, and finally passed off the stage of history together. In these early days of national existence the life of the nation was strong and vigorous, abounding in energy and hope. Prophecy was establishing standards of life and thought which were to serve as guides in all its future development. It was in large measure a period of organiza-

tion. The great change which came during this period may be measured by the difference in the gift thought worthy of a king; compare the gift brought to Saul by David (1 Sam. 16:20) with that of the queen of Sheba to Solomon (1 Kings 10:2):

§ 43. **The Contemporary Literary Sources** of this period are few, and only in part prophetic. The literary activity of the prophets has not yet begun. The determination of these sources is attended with much difficulty (*cf.* § 3). Entire agreement has not yet been reached. The following pieces, in whole or in part, may, however, be regarded as the literary product of this period:

1 Sam. 2:1-10.

1. The original form of the Song of Hannah upon the occasion of the birth of her son, Samuel.

2 Sam. 1:19-27.

2. The elegy of David upon Saul and Jonathan, in which expression is given to David's feeling of personal bereavement and national loss.

2 Sam. 3:33, 34.

3. David's lament over Abner, in which he mourns the death of Abner and expresses his indignation at the treachery of the assassin.

2 Sam. 12:1-15.

4. Nathan's parable of the one ewe lamb, which carries home to David the lesson of the selfishness and enormity of his crime against Uriah, the Hittite.

2 Sam. 23:1-7.

5. The "last words of David," which in their present form have been much edited by later hands.

Ps. 18.

6. Possibly some Davidic psalms.

7. Other psalms, in case there are any Davidic psalms; it is not reasonable to suppose that there was only one psalmist in a period of a century, if psalm-writing had been entered upon at all.

1 Kings 8:12-26.

8. Solomon's address at the dedication of the temple which is in its present form permeated by the deuteronomistic spirit.

1 Kings 4:29-34.

9. Solomon's work as a "wise" man interested in the phenomena of nature and of human life and conduct.

Exod., chaps. 21-23.

10. Additions to the Book of the Covenant made from time to time as the life of the nation expanded and the need of further legislation was felt.

Numb., chaps. 23.
24.

11. The final revision of the Balaam oracles.

Numb. 21:14; Jos. 10:12, 13.
2 Sam. 1:17-27.

12. The books (now lost) of the *Wars of Jehovah* and of *Jashar* (see § 29).

§ 44. **Constructive Work.**—In the case of each of the pieces cited in § 42, consider the following suggestions:

1. Ascertain the various views concerning the time of the origin of the piece, together with the grounds on which its assignment to this period rests.
2. Separate carefully those portions of the piece which may fairly be regarded as having had their origin later than about 920 B. C., and indicate the reasons for this separation.
3. Describe the historical background of the piece in as close detail as possible.
4. Indicate succinctly the content of the piece—what, as a matter of fact, is said in it?
5. Try to connect the content with the historical setting and to discover the underlying purpose of the piece.
6. Formulate the principal teachings, the most vital thought, which the piece contains.

§ 45. **Later Literary Sources** furnishing information relating to this period, and throwing light upon (1) the institutions, (2) the important lives and events, (3) the utterances of the principal characters, are to be found in certain documents or books, the date of which falls a considerable time after the events they describe. This material, ordinarily called tradition, represents more accurately the point of view of the later age in which it took its present literary form, than that of the age which it describes. The following are the principal pieces falling under this head:

1. An early history of the times of Saul and David, forming one of the constituent sources of the present books of Samuel, and characterized by the primitive character of its religious and theological conceptions, by its realistic style, and by its lenient attitude toward the life and work of Saul.¹

¹ Sam. 9:1—10:16;
chap. 11; 13:2;
14:52; 16:14—23;
18:6—13, 20—29a;
19:11—17; 21:2—
10; 22:1f., 6—23;
23:1—14; chaps.
25—27, 29, 30; 2
Sam., chaps. 1—
4, 6; 9:1—21:14;
24.

¹ The analysis of the books of Samuel here given is that of H. P. SMITH in *The International Critical Commentary on Samuel* (1899). Reference may also be made to the commentaries of THENIUS-LÖHR (1898), BUDDE (1902), and NOWACK (1902); BUDDE's edition of the text in the Polychrome Bible (1894); WELLHAUSEN, *Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (3d ed. 1899); KITTEL, *History of the Hebrews*, Vol. II, pp. 22 ff.; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed. 1897), pp. 172—85; STENNING, art. "Samuel" in HASTINGS's *Dictionary of the Bible*, Vol. IV (1902); STADE, art. "Samuel" in *Encyclopædia Biblica*, Vol. IV (1903); CHEYNE, *Devout Study of Criticism*, pp. 1—126.

¹ Sam. 1:2:12-36;
3:1-7:1; 7:13-17;
8: 10:17-25; 12:
15:16:1-13; 17:1-
18:5; 18:8-14-19;
18:30-19:10; 19:
18-24; 21:11-16;
22:3-5; 23:11-
24:26; 28; 31;
2 Sam., chaps.
5-8.

¹ Sam. 10:25b-27;
11:12-14.

¹ Sam. 2:1-11;
13:1; 20:1-21:1;
2 Sam. 21:15-22;
22:1-23:29.

¹ Kings 1:1-2:
2a; 2:5-9, 13-46;
11:41; 4:1-19; 6:
37-7:12; 10:16-
20, 26-29;
7:13-8:13.
3:5-13, 16-28; 5:
15-23; 9:11b;
14; 10:1-10; 11:
14-31.
2:10-12; 3:14f;
8:14-43; 54-9:9;
9:15-22; 11:1-
13.
8:44-53.

¹ Chron. 10:1-
² Chron. 10:19.

E.g., ¹ Chron.
10:1-12; 11:1-9;
14:1-16.
¹ Chron. 29:29; ²
Chron. 9:29.

2. A second history of the times of Saul and David coming from a somewhat later time and from a different point of view, forming another constituent element of the present books of Samuel, and characterized by the large share of attention given to the life and work of Samuel, by a considerable measure of idealization, and by an unmistakably theological point of view.

3. Later additions to the earlier histories by an editor dominated by the spirit and teachings of the book of Deuteronomy.

4. Still later additions by another deuteronomistic editor who gathered up and carefully edited various fragments pertaining to the history of earlier times.

5. The various sources incorporated in the first eleven chapters of the first book of Kings, which deal with the closing days of David's reign and the entire reign of Solomon; viz., (a) a narrative of David's last days which perhaps belonged originally in the books of Samuel; (b) a "book of the acts of Solomon," probably a list of court annals; (c) records drawn from the archives of the temple compiled by the priests; (d) a pre-deuteronomistic life of Solomon; (e) the work of the deuteronomistic editor who compiled the book, supplied the "framework," and added much else from his own hand; (f) the work of the post-exilic editor, controlled by priestly influences, who supplemented the book with various materials intended to render it more edifying for the people of his own day.²

6. The Chronicler's narrative of the reigns of David and Solomon compiled about 200 or 300 B. C. The spirit and tone of this work are priestly, its interest being especially in the religious institutions and the law. The main sources of this narrative were (a) the present books of Samuel and Kings, or possibly a midrash of these books; (b) a collection of prophetic writings such as "the history of Samuel the

² For the analysis of the books of Kings see the commentaries of KITTEL (1900) and BENZINGER (1899); WELLHAUSEN, *Die Composition des Hexateuchs und der historischen Bücher des Alten Testaments* (3d ed. 1899), pp. 266-302, 359-61; DRIVER, *Introduction to the Literature of the Old Testament* (6th ed. 1897), pp. 185-205; C. F. BURNEY, art. "Kings," HASTINGS'S *Dictionary of the Bible*, Vol. II (1899); W. R. SMITH AND E. KAUTZSCH, art. "Kings," *Encyclopædia Biblica*, Vol. II (1901); C. F. BURNEY, *Notes on the Hebrew Text of the Books of Kings* (1903), pp. ix-xix.

Seer," "the history of Nathan the prophet," "the history of Gad the seer," "the prophecy of Ahijah the Shilonite," and "the visions of Iddo the seer; (c) old genealogical and official lists; (d) the Chronicler's editorial contribution.³

^{1 Chron. 11:41b-47. E.g., 1 Chron. 15:16-24; 29:10-30.}

§ 46. **Constructive Work.**—It is important to make use of these later traditions, and to this end it is suggested that, in the case of each of these collections or documents, indicated in § 45, the student—

1. Secure from some authority the actual Scripture material which scholars are accustomed to regard as included in it.
2. Consider the various points which are thought to be characteristic of it.
3. Study closely the times in which it is claimed to have had its origin, and the important ideas of those times.
4. Note the "traditions" given concerning these early times which form the basis of this study, and distinguish the sympathies and antipathies which have been transferred from the later period.
5. Sum up briefly the essential events and ideas which, after due allowance has been made for such transference, may fairly be regarded as belonging to the period described.

§ 47. **Monumental Sources** illustrating the history of this period include, among other material:

1. The inscriptions of contemporary kings of Assyria showing that Assyria's energies were occupied in other directions, so that the Hebrews were left free to expand their territory and enlarge their influence under David and Solomon.

See G. S. GOODSPEED, *A History of the Babylonians and Assyrians* (1902), pp. 178-84; McCURDY, *History, Prophecy, and the Monuments*, Vol. I (1894), pp. 219-23; PATON, *Early History of Syria and Palestine* (1901), pp. 176-91; ROGERS, *A History of Babylonia and Assyria*, Vol. II (1900), pp. 35-45; WINCKLER, *Geschichte Babyloniens und Assyriens* (1892), pp. 176-81; IDEM, *Die Keilinschriften und das Alte Testament*, 3d ed., Vol. I (1902), pp. 38 f.; TIELE, *Babylonisch-assyrische Geschichte* (1886), pp. 167, 178.

2. The contemporary Egyptian records, showing that Egypt was paralyzed by internal struggles for supremacy, thus interposing no obstacle to the rapid development of Israel.

³ On the sources of Chronicles see: KITTEL, *Die Bücher der Chronik* ("Hand-Kommentar z. A. T.", 1902); BENZINGER, *Die Bücher der Chronik* ("Kurzer Hand-Kommentar z. A. T.", 1901); BARNES, *The Books of Chronicles* (Cambridge Bible, 1899); KIRTEL, *The Books of Chronicles in Hebrew* (Polychrome Bible, 1895); FRANCES BROWN, art. "Chronicles," HASTINGS'S *Dictionary of the Bible*, Vol. I (1898); DRIVER, art. "Chronicles," *Encyclopaedia Biblica*, Vol. I (1889); DRIVER, *Introduction, etc.*, pp. 516-40.

See MASPERO, *The Struggle of the Nations* (1896), pp. 756-72; ED. MEYER, *Geschichte des Alterthums*, Vol. I (1884), pp. 380-82; WIEDEMANN, *Aegyptische Geschichte* (1884), pp. 527-42; BUDGE, *A History of Egypt*, Vol. VI (1902), pp. 33-60.

§ 48. Constructive Work.—Prepare a brief statement of the essential facts in the history of Assyria and Egypt during this period, with especial reference to their bearing on the life and thought of Israel.

§ 49. Study the Institutions expressive of religious thought as they existed in this period, in general (see *Constructive Studies in the Priestly Element in the Old Testament* [1902], §§ 15, 16), and in particular, viz.:

1. The Priest, §§ 59-61.
2. The Place of Worship, §§ 73, 74.
3. Sacrifice, §§ 83, 84.
4. Feasts, §§ 96, 97.
5. The Sabbath, §§ 108, 109.
6. The Clean and Unclean, §§ 122, 123.
7. Prayer, § 137, 1.
8. The Vow, § 140, 1.
9. Blessings and Cursings, § 143, 1.
10. The Ban, § 146, 1.
11. The Oath, § 149, 1.
12. The Fast, § 152, 1.
13. Consultation with the Deity through Oracles, Urim and Thummim, the Ephod, and the Lot, § 155, 1.
14. Consultation with the Deity through Magic, Divination, Sorcery, and Witchcraft, § 158, 1.
15. Mourning Customs, § 161, 1.
16. Circumcision, § 164, 1.

From the above materials select only such as belong to the particular period under consideration here.

§ 50. Constructive Study of the Non-Prophetic Religious Sentiment of the Times.—Upon the basis of the material indicated in § 48, formulate a general statement which will characterize the non-prophetic religious sentiment of the times in respect to—

1. Its purity from superstition.
2. Its stages of advancement.
3. Its simplicity or complexity.
4. Its adaptation to agricultural life.
5. The presence of elements approved or disapproved by the contemporary or later prophets.

6. The presence of elements common to other Semitic religions.
7. The presence of elements peculiar to the Hebrew religion.
8. The relative importance of the religious and moral elements.

§ 51. Survey Rapidly the Great Characters and Events
of this period, with a view to ascertaining, in the case of each, the particular religious significance which it must have suggested to the people of those days, viz.:

1. The life and judgeship of Samuel as an example of ^{1 Sam. 3:1—4:1; 7:1—12:25, etc.} unimpeachable integrity.
2. The founding of the kingdom as an evidence of the ^{1 Sam. 8:4—11:15.} growing consciousness of unity among the tribes.
3. The reign of Saul, with its constant wars, the persecution of David, the friendship of David and Jonathan, and ^{1 Sam. 13:1—2 Sam. 1:27.} the final overthrow at Mount Gilboa.
4. The reign of David, at first in Judah, then over all ^{2 Sam. 2:1—1 Kings 2:11.} Israel, with the resulting wide extension of territory and great increase of wealth and power.
5. The significance of the capture of Jerusalem and its ^{2 Sam. 5:6—16.} establishment as the national capital.
6. The many wars of David, with almost uninterrupted ^{2 Sam. 5:17—25; 7:1; 8:1—14; 10:1—19, etc.} victory, as an evidence of Jehovah's favor and power.
7. The reign of Solomon, with all its wealth, pomp, ^{1 Kings 2:12—11:43.} and magnificence, and the corresponding deterioration of national vigor and virtue.
8. The erection of the temple and its significance in the ^{1 Kings 6:1—38.} development of Hebrew worship.
9. The relations of Israel with the outside world; *e. g.*, the hostility with the Philistines, Ammonites, Amalekites, ^{2 Sam. 5:17—25; 8:1—14; 10:1—19; 5:1ff.; 1 Kings 3:1; 5:1ff.; 7:13ff.; 9:26ff.; 7:1ff.; 10:1ff.} etc.; the treaties with Phoenicia under David and Solomon; the treaty with Egypt in Solomon's reign; and Solomon's general attitude toward foreign peoples.
10. The internal relations of Israel during this period; *e. g.*, the dissatisfaction occasioned by the injustice and oppression of Eli's sons and of Samuel's sons; the absolute inability to resent Philistine oppression in certain periods of Samuel's activity; the civil war between Saul and David; the existence of two distinct governments for seven years after the death of Saul; the revolts of Absalom and Shimei; the influence of Joab; the conspiracy of Adonijah, the organization of the kingdom under Solomon; the existence ^{1 Sam. 2:11—17; 7:7; 8:1—5; 13:5ff.; 19:10—22; 19:18—26; 25; 2 Sam. 3:1—4:12; 1 Kings 1:5—53; 2:13—25; 4:1—28; 5:13—18; 9:15—23; 11:26—40.}

of a standing army; the exaction of forced labor for Solomon's building operations; the flight of Jeroboam; the despotic character of Solomon.

In doing this work bear in mind the suggestions made at the close of § 37.

On this period of Hebrew history see: EWALD, *History of Israel*, Vol. III; WELLHAUSEN, *Prolegomena to the History of Israel*, pp. 448-56; KITTEL, *History of the Hebrews*, Vol. II, pp. 103-96; KENT, *A History of the Hebrew People*, Vol. I, pp. 113-206; CORNILL, *History of the People of Israel*, pp. 56-95; OTTLEY, *A Short History of the Jews to the Roman Period*, pp. 120-57; WADE, *Old Testament History*, pp. 213-311; H. P. SMITH, *Old Testament History*, pp. 106-76; STADE, *Geschichte des Volkes Israel*, Vol. I, pp. 197-343; GUTHÉ, *Geschichte des Volkes Israel*, pp. 68-128.

Also the various articles in Encyclopædias and Bible Dictionaries on "Samuel," "Saul," "David," "Jonathan," "Solomon," etc.

§ 52. Constructive Study.—Consider now the religious progress indicated by these lives and events, and formulate the same in a series of propositions under the following heads:

1. The nation's conception of Jehovah.
2. The relation of Jehovah to Israel.
3. The existence of other gods than Jehovah.
4. Faith in the power of Jehovah to deliver.
5. Israel's conception of its own future.
6. Israel's attitude toward other peoples.
7. The reward of righteousness.
8. The consequences of sin.
9. The standard of conduct.
10. The average state of morals and religion.
11. The religious aspects of the monarchy.
12. The character of David.

§ 53. Constructive Study on the Prophet and Prophetic Work.—Study the more important instances in which the prophet appears or reference is made to his work, viz.:

¹ Sam. 9:6ff., 20. 1. The reputation and influence of Samuel as a "seer," or soothsayer.

¹ Sam. 10:9-13; ^{16:14 ff.} 2. The relation of Saul to the prophets, and his own participation in the prophetic spirit. Consider in this connection the significance of the "evil spirit" which troubled Saul.

3. The higher work of Samuel as a teacher of righteousness and the dominant councilor in national affairs. ^{1 Sam. 12:1-5; 15:1-35; 16:1-13.}

4. The story of the witch of Endor, and the insight it affords into current conceptions of religion.

5. The careers of Nathan and Gad, their relation to the king, their political influence, and their fearless utterance. ^{1 Sam. 22:5; 2 Sam. 7:1ff.; 12:1:ff.; 24:11ff., 2 Kings, chap. 1.}

6. The prophetic guilds, their relation to Samuel, the ecstatic and fanatical character of their work, their resemblance to the modern dervish, their communal life, their political influence, and their significance as representatives of the original Jehovah religion and opponents of all Canaanitish innovations. ^{1 Sam. 10:5ff.; 19:20-24.}

7. The relation of David to the prophets, as seen in the friendly counsel given him by Gad when Saul was seeking to kill him; in his attitude when rebuked by Nathan; in his willingness to surrender the privilege of building the temple to his successor in accordance with Nathan's word; in the part played by Nathan in determining the choice of David's successor; in his submission to the rebuke of Gad upon the occasion of the census; and in his spirit and character in general. ^{1 Sam. 22:5. 2 Sam. 12:1-15. 2 Sam. 7:1-17. 1 Kings chap. 1. 2 Sam. 24:11. ff.}

8. The attitude of Solomon toward the prophets, as inferred from the part taken by Nathan in securing the throne for him; from the autocratic character of this king; from his tolerance of non-Israelitish religions and his treaties and marriages with several pagan peoples; and from the attitude of the prophets toward the disruption under his successor. ^{1 Kings 1:8, 10-27, 32-38, 44 ff.; 3:1; 5:1 ff.; 11:1-8, 29-39.}

§ 54. Constructive Study on the Principal Prophetic Ideas prevalent during this period. In the light of the various sources of information previously cited—viz., (1) contemporaneous Hebrew literature (§§ 43, 44); (2) later Hebrew literature (§§ 45, 46); (3) monumental literature (§§ 47, 48); (4) the religious institutions found existing during this period (§§ 49, 50); (5) the great characters and events, as distinguished from the history of them prepared in later times (§§ 51, 52); (6) the character of the prophets and their methods of work (§ 53)—let us endeavor to formulate the contribution of the prophets to the religious ideas entertained by their contemporaries.

1. *As relating to God and the supernatural world.*—(a) What was the conception of Jehovah prevalent among the people at large? Does this popular idea of God show any advance upon the corresponding idea in the previous period? What phases of the divine activity were especially impressed upon the popular consciousness? Was Jehovah looked upon as the only God? What was the significance of the use of a special, proper name—viz., Jehovah—for God? What was the attitude of the people toward the gods of other nations? What was the relation of Jehovah to these foreign gods? What was the significance of the *ban*? Did the lives and teachings of the prophets tend to change the conception of Jehovah in any important respects? What does the existence of a class of prophets and seers in itself imply as to the relation of God to man? How was the idea of God related, on the one hand to the development and organization of the national spirit, and on the other to the appearance of the prophets in connection with this national life? Upon what phases of the divine character did the prophets lay emphasis? (b) Is there any evidence that the people or the prophets of this period believed in the existence and manifestation of angels? If so, what was the function of such beings and their relation to God? Were there any other superhuman beings who had power over human life and fortune? (c) What was the opinion of the times concerning spirits? Were these spirits always evil? Was there any connection between them and the spirits of departed ancestors? What was the feeling of the times toward sorcery, soothsaying, witchcraft, and necromancy? Did the prophets of the period oppose such practices? Were these customs in themselves inconsistent with true prophecy? If so, why?

2. *As relating to man.*—(a) Did any new teaching appear in this period concerning the origin of man, his relation to God, his relation to the animal world, and his future place in the world-economy? Was the estimate of the value of human life a high one? (b) What were the existing ideas of sin and guilt, and how were they related to the existing idea of God? Did the contemporaneous prophets impart any new meaning to the word *sin*? What was the effect of sin upon man's relation to God and upon God's attitude toward man? Was sin conceived of by the prophets as primarily a violation of ceremonial or ethical laws? What sins were most denounced by the prophets of these times? (c) How was atonement made for sin? Was there any progress in this respect beyond the ideas of the previous period? What is the significance in this connection of the practice of blood-revenge? How did the teachings of the prophets affect the situation? (d) What was the view of death and the future world?

Was there any relation between the idea of sin and that of death? How did the beliefs concerning death and the future influence the present life?

3. *As relating to Israel's future.*—What was the influence of Israel's unification into a nation upon the conception of her future? What especially important steps were taken in this period in the progress of the idea of Israel's future? How did the splendor and power of David and Solomon influence the development of the idea? How did the establishment of Jerusalem as the national capital and the building of the temple there affect the idea? Was there yet any teaching concerning the Messiah? What was the significance of prophecy in relation to the nation's future? Was there any teaching concerning the future relation of Israel to the outside nations? Was there any doctrine of the "Day of Jehovah"?

4. *As relating to ethical standards and worship.*—(a) Was the standard of morality prevailing in these times high or low? Was there any distinction between national and individual morality? Were morals and religion dissociated and independent of each other, or were they inseparably connected? Was the prophetic standard of ethics a uniformly high one? Did the prophets contribute anything to the current idea of righteousness? Did they emphasize either ethics or religion, the one more than the other? Is there any evidence of the existence of an attitude of *faith* on the part of the worshipers of Jehovah? If so, how was it manifested? (b) Was the idea of a covenant-relationship between Jehovah and Israel modified or enriched in any way? What demands did it make upon the two parties to the covenant? (c) What was the influence of the building of the temple upon the ideas of worship? Was the worship of the period in general purer and more spiritual than heretofore, or had it deteriorated? What was the effect of continued contact with Baalism, and other worships tolerated by Solomon? Did the prophets of the period take any position with reference to the nature and conduct of worship? What was their attitude toward the building of the temple, the offering of sacrifice at the local shrines, etc.? Were they deeply interested in these things?

§ 55. Literature to be Consulted.

On the prophets and prophecy of this period see: SCHULTZ, *Old Testament Theology* (1868, 5th ed. 1896, transl. 1892), Vol. I, pp. 151-57; KUENEN, *The Prophets and Prophecy in Israel* (1875, transl. 1877), pp. 369 f., 392 f., 564-67; W. R. SMITH, *The Prophets of Israel* (1882, new ed. 1895), pp. 391 f.; ORELLI, *Old Testament Prophecy* (1882, transl. 1885), pp. 148-57; BRIGGS, *Messianic Prophecy* (1886), pp. 121-52; PIEPENBRING, *The Theology of the Old Testament* (1886), transl. 1893, pp. 11-20; MONTEFIORE, *The Religion of the Ancient Hebrews* (1892), pp. 72-83; CORNILL, *The Prophets of Israel* (1894, transl. 3d ed. 1898), pp. 1-15; BUDDE, *Religion of Israel to the Exile* (1899), pp. 88-111; S. A. COOK, "Notes on the Composition of 2 Samuel,"

American Journal of Semitic Languages and Literatures, Vol. XVI (1900), pp. 145-77; WHITE, art. "Nathan," HASTINGS'S *Dictionary of the Bible*, Vol. II (1900); STENNING, art. "Samuel," *ibid.*, Vol. IV (1902); DAVIDSON, art. "Prophecy and Prophets," *ibid.*, Vol. IV (1902), pp. 109 f.; S. A. COOK, art. 'Nathan,' *Encyclopædia Biblica*, Vol. III (1902); CHEYNE, art. "Prophetic Literature," §§ 4, 5, *ibid.*, Vol. III (1902); STADE, art. "Samuel," *ibid.*, Vol. IV (1903); DAVIDSON, *Old Testament Prophecy* (1904), pp. 40-61.

MAYBAUM, *Die Entwicklung des israelitischen Prophetenthums* (1883), pp. 30-59; SMEND, *Lehrbuch der alttestamentlichen Religionsgeschichte* (1893, 2d ed. 1899), § 5; MARTI, *Geschichte der israelitischen Religion* (3d ed. 1897), pp. 79-91; KRAETZSCHMAR, *Prophet und Sehr im alten Israel* (1901); KURTZ, *Zur Psychologie der vorexilischen Prophetie in Israel* (1904).

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